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THE PAOTING STUDY INSTITUTE

More news of the Study Institute at Paoting which we reported in the last issue under Church News has now come to hand. In this report, translated from the Hopei Daily, Paoting, of April 9, the five accused men are described as follows:

Ma Hsing-ke, pastor of the Congregational Church in Paoting, was Chairman of the Paoting City Three-self Movement, chief of the General Affairs Department of the Paoting Municipal First People's Hospital, people's deputy in Paoting, as well as member of the provincial and the municipal CPPCC. He is said to have opposed Party and Government control of religious circles, and to have attacked the Department of Religious Affairs, saying that it was a "bureaucratic set-up" and that it "restricted religious activities." He said, "Cadres of the Religious Affairs Department are all ignorant of religious matters," and accordingly he urged that religious leaders be appointed to have charge of that Department, thus in effect "attempting to usurp Party and Government leadership over religious circles." He is charged with campaigning to be elected Chairman of the Provincial Three Self Movement on a platform of opposing the Communist Party. "He slandered the huge achievements of the campaign against counter-revolutionaries by saying, 'Do not think the campaign against counter-revolutionaries has achieved results. It is a mess.' He also claimed that counter-revolutionaries had been wronged."

One of his accusers was Hsu Yu-hsin, apparently a member of the Hsun Tao Hui (English Methodist Church - but church names are weirdly translated in the text at hand; American Methodist is called "Church for Defense of Truth", that is "Wei Li"), who accused him of saying that "patriotic pastors" are no longer in favor.

Li Yen-lin was District Superintendent of the Shanhaikuan District of the Methodist Church (American), Chairman of the Chinwangtao Three Self Movement, member of both provincial and municipal CPPCC, and people's deputy on the local district level. He is charged with opposing both agricultural cooperatives and the unified marketing system, and denouncing the Communist Party and the People's Government as "devils". The cadres, he said, are "progressive on the surface, but backward in practice." He opposed government restrictions on religion. He upheld the criticisms of certain rightists, apparently outside the church, and tried to get the reactionary articles of Ma Hsing-ke published in a magazine.

Shang Ch'iu-ch'eng was Methodist pastor in Langfang. He is charged with saying that many people have starved to death, and that the peasants have now become "a poorly fed class." He upheld the right of the Hungarian people to revolt, and denied the official interpretation of that Incident.

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.00; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

Tung Chao-juí, Shihchiachuang pastor of the Assemblies of God (called in this translation 'faith propagation worker of the Church of Divine Inspiration') attacked the unified marketing system, claiming that it was more ruthless than the system enforced by the "Japanese devils." He also opposed the organization of cooperatives.

The identification of Li Tze-chih is still not clear. He is described as "responsible person of the Protestant Congregation in Tangshan, and Vice-chairman of the Tangshan Three Self Movement." "He accused the social democratic system of being 'undemocratic' and said, 'To have democracy, this group of people must be dead.'"

"Clergymen attending the meeting urged the relevant department to relieve Ma and the other rightist elements of their posts in the CPPCC, to disqualify them as people's deputies, and to cancel their leadership duties in the church and in the Three Self Movement."

INSTITUTE OF FOREIGN LANGUAGES

David Crook, son-in-law of former Canadian missionary Rev. Homer Brown, and his wife have been for ten years teachers in the Institute of Foreign Languages which is now located in Peking. The Crooks are now on furlough in England, and David has written an article descriptive of the Institute which appeared in the London Times Educational Supplement of March 21. Our quotations are from the reprint of it in the Canadian Far Eastern Newsletter.

When they joined the staff in August 1948, Peking had not yet been "liberated" and the school was still in Yenan. Its purpose was to train undergraduates as translators and interpreters in such fields as foreign affairs, foreign trade and cultural exchange. At that time English was not very popular - it was thought better to study Russian. But the leaders of Communist China have always recognized the need for English, and throughout this decade the study of English has steadily increased, until today the English faculty is the largest of the five (English, German, French, Spanish and Rumanian - evidently Russian is studied elsewhere) faculties in the Institute.

The English faculty has developed its own teaching material. At first in reaction against the "imperialist" slant of the "pre-liberation" English selections, the material chosen was rather heavily and unidiomatically political, but now they read such things as Jane Austen, H. G. Wells, Willkie Collins.

Mrs. Vera Vassilevna Trunina was Soviet adviser on the faculty for the two years 1955-1957, and she accomplished a great deal in putting scientific research and courses in language theory on a firm basis. "Like all Soviet experts in China - and there are many of them - she held no administrative position and could make no decisions as to what was to be done in the school. She raised questions, took part in discussion, gave information about relevant Soviet experience - and then the Chinese school authorities had to decide for themselves."

The Institute now has from eight to nine hundred students, with library and laboratory equipment (including tape-recorders), and its own grounds and buildings on the outskirts of Peking. In connection with the English faculty there are research students and teachers in training.

"English may not be studied as widely as is Russian in China today. But it is regarded as a most important foreign language. A new set of textbooks (with related gramophone records) has recently been published for use in Middle schools, and this implies future students in such numbers as China alone can provide. Just before the writer left, moreover, he learned that 1,200 technical students in Peking alone were about to start studying English, so as to be able to read British and American scientific and technical books."

RED CHINA'S RELIGIOUS POLICY

An organization in Hong Kong, China News Analysis, has summarized an article in the Chinese Communist bimonthly magazine Philosophical Research with the title "Political Cooperation of Atheists and Theists," written by Chang Chih-yí, Deputy Head of the United Front Department of the Communist Party Central Committee. The summary given below is taken from the Catholic Mission Bulletin of June 1958.

He outlined the basic policy towards religion: Communists are atheists and they believe that religions are harmful opium, always on the side of the exploiters. But dialectical materialism does not deny the actual existence of religions, and believes that "religions will disappear when mankind is completely liberated from the pressure of social and natural forces."

He quoted Engels as saying that "God cannot be simply suppressed," and two sayings of Mao Tse-tung, one from the New Democracy, about political cooperation in the United Front by believers, and the other from his Correct Handling of Contradictions Within the People, "We cannot force people not to believe and we cannot force people to give up their idealism" (all religions being identified with idealism). For the present, Chang says, religious believers are not asked to give up their faith. In fact Buddhists are still saying their prayers, Moslems pray and go on pilgrimages. Protestants hold their services and Catholics go to Mass and to the Sacraments. The State itself has been repairing temples and churches. National organizations for all these religions have been established. Although, the article goes on, a complete mental transformation and acceptance of dialectical materialism would more easily consolidate the political convictions of these people, as a minimum, submission is demanded from them to the politics of the country, which religion will not be allowed to endanger. This, he says, is a political and not a religious question.

The Party, in its regard for the theists, has determined the limits for the propagation of their faith: "The atheists will not make propaganda inside the churches and temples, and the theists will not make propaganda outside the churches and temples, nor (even in temples and churches) in areas where class relations are complex." (Thus in the class troubles during the land reform, services in the affected areas were forbidden.)

The followers of religions must also take part in "patriotic indoctrination and socialist (Communist) education"; "only thus will the religious followers be able to raise their political consciousness and to recognize that the counter-revolutionaries among their ranks are not true believers; on the contrary they are, under the cloak of religion, enemies of the people and also of religion." They must, in a word, take part in the purge of counter-revolutionaries inside religions.

The policy thus laid down obviously does not favor religion. The same article says, "Some wicked people have spread the idea that this religious policy is dishonest - that the Communist Party wants to extirpate religion."

The article surveys the present situation: "The religious leaders have already taken their stand, to a greater or lesser extent, on the platform of patriotism, but the struggle continues and the situation among religious leaders is still complex.... On the part of the mass of believers, the socialist-political consciousness is not strong, and even among the leaders the number of those who consistently oppose imperialism and support patriotism, socialism, and the Chinese Communist Party's guidance is small.... Speaking in general, a great number of religious people still show suspicion of, or antagonism to, Socialism and the Communist Party. There are still people who even publicly manifest their determination not to sever relations with imperialism, particularly with the Vatican. Such people, especially Catholic and Protestant reactionary rightists, are indeed fighting against the Chinese people."

The article also gives some statistics: "Buddhist bonzes (lamas included) number around 200,000; there are also many lay 'chu-shih' (lay experts); Taoist priests, about 20-30,000; the number of Moslem believers is about ten million; Catholic priests 2,000, and faithful three million; Protestant ministers around 7,000, and faithful 700,000." However, these figures seem to be taken from the pre-Communist period, so that nothing is revealed here about changes during recent years.

In our country, the article says - in apparent contradiction to Marxist theory - the majority of the believers are from among the laboring people, most of them people who, as the old saying goes, "burn incense and venerate Buddha, petition Tao and beseech the Immortals." These practices are superstitious and they should not be confused with adherence to religion, although religions too exercise a deep influence on the laboring masses."

The religious question in Red China has a particular importance among the National

minorities. More than ten national groups are Mohammedans. The Tibetans and Mongolians are Lamaist while the Thai at the Burmese border follow the Small Vehicle School of Buddhism (Hinayana), while Chinese follow the Great Vehicle (Mahayana). Among other national minorities there are Christians, Catholic and Protestant, and there are also many forms of primitive religion.

MISSIONARY NEWS

Dr. Randolph T. Shields, former Southern Presbyterian missionary in China, died on June 2 at the age of 80. He was for many years Dean of the Medical School at Cheeloo University. He was the author of a Chinese medical dictionary, and translated several important medical works into Chinese.

Two American Roman Catholic priests were released from prison in Shanghai on June 14 after serving five year terms for alleged espionage and sabotage activities, and arrived in Hong Kong a few days later. They are Father Cyril Wagner of Pittsburgh and Father Joseph McCormack of Palmyra, N.Y. Bishop James Walsh, who continues to live in Shanghai under somewhat restricted conditions, was able to telephone to Hong Kong to report the release of the two priests.

The German Evangelical Missions Council puts out a monthly missionary magazine for children entitled "Ruf in die Welt." The April number is devoted to China, and most of the space is given to telling the story of "The Small Woman," the life of Gladys Aylward. This book by Alan Burgess (reviewed in the Bulletin for Apr. 29, 1957) has now been translated into German, and has been published under the title "Eine Unbegabte Frau," that is, "An Untalented Woman."

CHURCH NEWS

In the last number we reported on three Christian leaders in Hunan who had been denounced as rightists in a Three Self meeting held in Changsha in January and February. I think we cannot now give the more normal Wade spelling of their names. The CCC pastor was Li Yung-wu, one of the leading pastors of Hunan province, a B.D. graduate of Nanking Theological Seminary. The English Methodist pastor was Li Ch'ang-hsu, and the Lutheran Yu Chun (both u's unlaute).

An April 19 telegram from Peking, published in Singapore April 29, stated that among seven professors dismissed from the National People's Congress under charges of rightism was one Christian minister Wang Tzu-tsung. This would seem to be Congregational minister and president of Yenching Theological Seminary Wang Tzu-chung (P.H. Wang). Both characters in the given name, as printed in the Singapore newspaper, are different from Wang Tzu-chung's, but very similar in pronunciation, and the identification as "English educated Christian minister and professor" makes it almost certain that he is the one referred to.

Miss Muriel Lester has written to correct our statement in the May 19 Bulletin that "she saw no church leader" in Canton. Actually, she says, she was "beautifully welcomed at the border by Canton church leaders on my arrival there on the 22nd of March. I was also lovingly seen off next morning by plane to Shanghai. Again on April 16th I was welcomed in Canton by one of the leaders, given fine hospitality, entertainment at the cinema, and seen off at the border with repeated requests to come again." As to the words "not allowed to stop", she says "My schedule had given me two nights there before leaving for Hong Kong, but this was changed to one night only." (And note that on that one night in Canton she was taken, not to a meeting of church leaders, but to the cinema!)

The Rev. Roland Koh was recently consecrated as assistant bishop of the Anglican diocese of Singapore. Consecration took place in Canterbury Cathedral, the first time that a Chinese has been consecrated in that cathedral.

The Chinese Catholic Church does not seem to be so precipitate in consecrating archbishops as in consecrating bishops. The Nanking Hsinhua Daily of March 1, in reporting the election and consecration of Soochow bishop Shen Chu-ming, refers to "archbishop-elect" Li Wei-kua, evidently indicating that he has not yet been officially consecrated as archbishop, although he has been named to that office now for a considerable length of time.

GENERAL NEWS

Taoist secret societies with rebellious inclinations are still giving the Communists trouble. The Changchun Kirin Daily for March 20 tells of the arrest of a group of reactionary Taoist leaders who were stirring up revolt. The Tsinan Tachung Daily for April 9 also tells of the arrest of a Taoist vegetarian group, who are said to have been a reactionary armed organization. Punishment was correspondingly severe, in both cases death sentences were handed out.